

bing, social developments, there is moral material of the highest value. You need not spend your time, wringing your hands, because you are deprived of moral material, if so be that the school authorities will allow you to teach Canadian History. We have got to teach patriotism differently. We know how it has been taught in Germany. From Lindenberg down, the men, who are leading in this assault on civilization, are the products of German teaching. The purpose of the school-room there has been to teach of a Germany in danger, a Germany achieving and able to achieve more, and to make the boy alert until the day when Germany could take her place in the world. French text-books told of Alsace-Lorraine. The provinces of Alsace-Lorraine have not forgotten France, they said, "You French must never forget them." The men fighting in the French trenches, today, studied those pages. We must avoid the perfectly absurd attitude which has characterized the history teaching of all peoples. When I was a boy I gloried in the story of Henry V and regretted the appearance of Joan of Arc. After all, the brilliant chapter of Henry V is nothing but the story of a great bandit enterprise. You have the opportunity for the passing of moral judgment. The morality of this war is involved in the morality of the Plantagenet wars. The idea of "Our country always right, and always conquering or withdrawing to previously prepared positions," is absurd. No moral advance can be made upon a foundation of lies. There is a moral advance quite as great from the recognition of error which you deplore, as from the recognition of right which you admire. Drum and trumpet patriotism must be abolished. What the world has done, is, simply the play of human passion and heroism, right or wrong, struggling together. Save our children from the atrocious phrase, "My country, right or wrong."

Civics. We generally begin at the wrong end. The traditional trouble with the teacher, is that he knows too much. He has mastered his subject, because he has a scientific mind. He organizes his subject, and tries to give his students what he has got at the end of the process. They must go the way we went. We cannot hand over the results, ready-made, of our studies. In civics we begin with the premier instead of the policeman, with the constitution instead of the garbage can. The whole problem of modern social life is all involved in the disposal of garbage. We do not realize that a very large number of our children never encourage that as a real social problem. The whole question of right and wrong, rich and poor, can be worked out by the study of a series of common things which begin in the home. While we are tiring our students out with the details of the constitution, the great moral realities of social living are right before us, and we do not study them at all.

Economics. How dry in a text-book! What a fascinating subject, when you take it from the standpoint of what boys and girls are going to do when they graduate from the High School, and are going to get a job. It involves the whole problem of industrial justice, the problem of autocracy in modern industry. Some say, "That will make revolutionists of them." You will never make revolutionists by teaching the facts but by covering them up. We talk about the morality in the public school—lies, cheating, liquor, cigarettes, sexual irregularity. Those are not the stupendous moral problems of human life. They are in connection with this great complicated enterprise of living and working together. Individual morality does not lead to social morality, but is deduced from it. I submit that the moral values at the very door of the great subjects of Civics and Economics are precisely what we want to help our boys and girls as they take their places in our complicated modern life.

Physical Science. We have never plumbed the depths of the moral significance of the physical sciences. What does that study mean? It means an introduction to the supreme reality of this wonderful universe, where everything that ever takes place, takes place because of a sufficient antecedent cause. The curse of our modern life is our dependence upon choice or luck. Here is great Nature, with its absolute elimination of chance "As a man soweth, so shall he also reap." Physical Science in the experiments of the laboratory, tells the sublime fact that the world is true, that she never lies, never disappoints, and always does what she promises. There is only one way to get anything from Nature, but it is an infallible way. It is to obey the laws that are written upon the face of Nature, and he who will do the things that ought to be done, shall reap the reward. The moral value of the physical experiment is wonderful. It is that great Nature, this universe in which we live, deigns to say to us, "Ask me any question and I shall answer." That must produce a sense of reverence, a sense of the wonder of this great orderliness in which we live, that is very near to the religious attitude. It has been said of Huxley, that he studied nature with a reverence which was almost religious. The children ought to feel the reliability of the great order in which we all live. They ought to stand in a great appreciation of the presence of it. I do submit that the relationship of the eternal, personal God must include in it, as a component part of it, the reliability of this great physical order, this great, true, confident, promise—fulfilling order, that can save us from the eternal superstition that will not down, that somehow we are living in a universe from which we can get more than we give.

If you want great spiritual heroes, I think the subject of Physical Science offers them to you, in the solemn contemplation of some